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Erasmus+



WHISPERS OF OUR OLD TOWN

AN ALTERNATIVE TOUR TO
THE HISTORICAL CENTRE AND THE
CASTLE OF IOANNINA

TEACHER MANUAL

IOANNINA 2015

WHAT ARE « THE WHISPERS OF OUR OLD TOWN»

“THE WHISPERS OF OUR OLD TOWN” is an educational game which was created by teachers of “Marouleion” General Lyceum of Katsikas within the framework of the European programme ERASMUS+KA2 ACTION “Local Jewish traces in Europe” during the school years 2014-2016.

WAYS TO USE THE GAME:

1. As an independent educational game which will help visiting educators and students to get to know the history of the town of Ioannina in depth.
2. As an educational tool within a lesson plan of History, Language, Literature, Religious studies.

WHAT THE AIM OF THE GAME IS:

To give students of secondary education a tour to the historical centre of Ioannina in such a playful way that:

- they will put to practice their creative and critical thinking
- they will acquire a dialectic relationship with the monuments
- learn in depth relevant pieces of information.

HOW TO PLAY THE GAME:

Students are split in teams of up to 15 people. They assign a name to their group.

Each group has a leader-teacher who will ask the questions and guide the students to the discovery of the answers using the relevant material of the sources provided in this manual. If the teacher faces difficulty on part of the students to find an answer, they can restate the question, give possible alternative choices, and retrieve from student memory knowledge schemata. Nevertheless, the teacher will not provide the answers in any case.

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POINT 12: we walk towards the Its Kale citadel. We enter the place via its gate and stand in the middle, the green space, so that students can observe all the buildings.

QUESTION 1: What is the meaning of the Greek word for citadel, Akropolis?

ANSWER: the end of the city, usually the highest point, around which the town spread.

Next we present the buildings: Soufari Seraglio, the Byzantine Museum, Ali Pasha's grave, the church of St. Anargyroi. We let the students observe the building which is now a café.

QUESTION 3: what was the use of the building?

ANSWER: it was Ali Pasha's cooking facilities.

QUESTION 4: what do you think, judging from the number of chimneys?

ANSWER: that his palace had a large number of people.

RELEVANT MATERIAL: you can find information on the citadel of Ioannina in several websites such as:

ΠΗΓΗ: encyclo-paideia.blogspot.com/2012/02/blog-post.html
www.about-ioannina.gr/ioannina_gr/the_castel.htm

FINISHING THE GAME: PANTOMIME

Students show with their movements, without talking at all, traditional crafts of Ioannina.

Crafts practiced generally by Ioannina craftsmen: tanners, silversmiths

Crafts practiced by Ioannina Jews: water carriers, itinerant tradesmen (i.e. merchants who were mobile and sold their items in the neighbourhoods of the town)

RELEVANT SOURCE: "THE JEWS OF IOANNINA" by D. HADJIS, FICTION WRITER
"At the town bazaar there must have been one hundred and fifty to two hundred Jews with shops...some with small ones, others were important merchants-they sold items of wool, glass, metal,...not grains and food. Finally, there were a few, very few apothecaries, one or two lawyers, and a few teachers of foreign languages, (there were) no scientists"

RELEVANT LITERATURE:

Besides the sources mentioned below, the most important literature is mentioned below each point in the game, to make it easier for the user to consult them.

In case a question proves too difficult for a group there is always the "ask the local passers-by" option.

The team moves from Point 1 (central Castle gate) up to the last point which the map indicates (the citadel of Itch Kale). In order to move to the next point the team will first have answered correctly the question which corresponds to the point (where they stand).

The team that first reaches the last stopover of the map and finds the answers to the pantomime wins.

TEACHER PREPARATION:

The teachers that undertake the setting up of the game will have to:

- Have studied the map
- Have read the material which is related to the questions in order to guide the students towards the discovery of an answer. This material is supplied in this booklet
- Try to involve as many students as possible from the group they guide

THE GAME

QUESTIONS OF MAP POINTS

POINT 1: At the central Gate of Ioannina Castle is the chapel of Saint George, patron Saint of Ioannina.

QUESTION: Why do you think this chapel of Saint George was built here?

ANSWER: this is the place where Saint George became a martyr

RELEVANT MATERIAL: Saint George was born in 1808 at the village called Jouchli (it's modern name is Saint George), of present-day Grevena prefecture. His parents were poor peasants, Constantine and Vasilio. George, having poor parents, remained illiterate. He became an orphan at an early age and went to Ioannina, as

a horse keeper of Hadje Abdoulah, Imin Pasha's officer, and remained in this post for eight years. In October 1836, he was falsely accused by some Turks who were his enemies, that he had been islamized and then returned to his original Christian faith. When faced with his judge, George bravely testified and proved that he had never been an apostate (of the Islamic faith). Therefore, having been found uncircumsized, he was set free.

Later he was married to a woman named Helen and on December 30, 1837 AD, their child was born and received the name Ioannes (John) because it was the name day of Saint John the Baptist.

Next, George was appointed as Horse keeper of the Mouselim of the town of Filiatai (a mouselim, which is something like a modern mayor) and moved there. Later he returned to Ioannina with his master's permission for private affairs. There, on Wednesday, January 12 1838 AD, a Muslim falsely accused him again that he was a Turk who had become a Christian. So, he was arrested and put in prison where the Turks tried to force him to re-convert to Islam. But George was unshaken, saying that he believed in Christ. Both the people and the clergy tried to convince him to escape from his prison, but in vain. He was determined to become a martyr for Christ. Three times he was led to the judge where he confirmed his faith. So, on January 17 1838, George was hanged in the market. It was a Monday.

SOURCE: <http://www.saint.gr/1115/saint.aspx>

POINT 2: As we stand at the Castle main Gate we walk 20 metres down Karamanlis Street towards the lake staying by the Castle Wall.

QUESTION 2a. : What usually surrounds a castle?

ANSWER: 1. a moat (i.e. the defensive ditch which is filled with water).

QUESTION 2 b.: Why do you think it was covered? What problem did it make worse?

ANSWER: 3. for the protection of public hygiene.

RELEVANT MATERIAL: Το Κάστρο Των Ιωαννίνων (The

QUESTION 1. The exhibits of the Museum refer to different religious communities that lived in our city until the first decades of the 20th century. How many, and which are they?

ANSWER: there are three, the Muslim, the Christian and the Jewish community.

QUESTION 2: inside the Museum there is an architectural element which does not belong to Muslim architecture. Which one is that?

ANSWER: a column of Corinthian style, probably dating back to Roman times.

QUESTION 3: at the Jewish collection there is a cover with an inscription on top of it. There, one can read among others "God save her" (Her=the city of Ioannina). What thought does this inscription bring about concerning Ioannina Jews?

ANSWER: free, the students can say whatever they like.

ΣΧΕΤΙΚΟ ΥΛΙΚΟ: Aslan Pasha mosque was built in 1618 a few years after the clamp down of the Christian revolt of 1611. It is situated at the north east citadel of the Castle and was probably built on the ruins of the Christian temple of St. John the Baptist, from which it was said that the town took its name, (Ioannina from Ioannis-John).

Municipal Museum

The municipal museum of Ioannina has been in the Aslan Pasha temple since 1933. On this site the Despots of the Byzantine period had their base and it was an important religious centre and point of reference for the other buildings of the Citadel (the mendrese, the Dormitory, the Library). Today it hosts items which are distinguished as Christian, muslim and jewish. So, it reflects the historical continuity of the more or less harmonic coexistence of the three communities in the passage of time and their subsequent flourish. Very important are the collections of great personalities of our town, such as those of Pallis, Pyrsinellas, Vlachleidis, Vafeiadis, Archbishop Spyridon and many others who enriched the museum with their donations.

Greek element:

It includes, besides the items on display, a large number of stored items dated back to the 17th century. Traditional costumes, jewellery, furniture, artefacts made of ivory, wood, gold, silver, fine china, bronze, old guns of exquisite craftsmanship. Excellent silverware objects were made by local silversmiths.

Muslim element:

There are fabrics of oriental style, dating back to the 16th century, furniture of wood and ivory, brass objects used at home, and holy books as well

Jewish element:

It includes jewish clothes, golden embroideries that belonged to the synagogue and also handwritten dowry contracts.

ΠΗΓΗ: <https://egiannina.wordpress.com>, <http://www.ioannina.gr/dimos/>

Corinthian style: one of the styles of ancient Greek architecture. The columns are characterized by the capital which consists of a tall basket which is surrounded by thorn leaves and spirals at the four corners.

POINT 9: we move on to Palaiologou St.. We stop in front of a traditional local house with an overhanging upper floor (“sahnisi”). From numbers 28 to 38 there are several buildings of this type.

QUESTION: compare the Jewish poorer common people’s house with this Greek Christian house.

ANSWER: their architecture is similar

RELEVANT MATERIAL: Jiovanos Andreas, Mboukas Spyros, “Architecture os traditional Ioanniote residence”

Since the period of the great flourish in the late 18th century until the catastrophe of 1820-22, few are the specimens of traditional architecture left still standing. The desire of the locals for the restoration of the city according to the earlier architectural type leads them to the reconstruction of the city according to the older, traditional style. This leads us to assume that studying 19th century architecture actually helps us understand earlier architecture which had been replicated. After the fire of 1869, more neoclassical (i.e. inspired by ancient architecture) elements begin to make their appearance, suggesting that a new era in Greek architecture has made its presence in Ioannina too. The main architectural features are found throughout the entire Balkans and in Asia Minor as well. Elements like the yard, the “formal” part of the house, the layout of the private and “public” rooms, the tiled roofs, the overhanging upper floor, are found in these areas. These elements, changing according to the town planning, the climate, the local materials, the craftsmen and their skills, create the special style of each place.

SOURCE: <http://courses.arch.ntua.gr/113187.html>

POINT 10: we move on to Glykidon St.. We stop in front of Soufari Seraglio.

QUESTION: the building dates back to the Ottoman rule. What was its use? We urge the students to notice the dimensions of the ground floor, especially the height.

ANSWER: this building housed the mounted gendarmerie (police using horses) of Ottoman administration. So, they needed a high building so that policemen could get in on horseback.

RELEVANT MATERIAL “Soufari Seraglio waw the name of the military school of infantry which was duilt during Ali Pasha’a time. It is situated in the castle and this is where many later Greek revolutionaries learned the art og war. The name means “the palace of the cavalry police” and it was given to the building when it hosted the ottoman mountrd gendarmerie

SOURCE: <https://egiannina.wordpress.com>

POINT 11: we walk up Noutsou St. and enter the Municipal Museum, Aslan Mosque. We enter the museum and observe the exhibits freely. If a guided tour is arranged, it should me done after the students have already walked around freely.

Castle of Ioannina)

The Castle is one of the oldest non-ancient castles of Greece. It is contemporary to the ones of Monemvasia and Didymoteichon (circa 528 AD during the reign of Justinian) Only a small part of this original byzantine fortification survives to this day, which is Bishop Thomas’ tower at the northwestern citadel.

The Norman Behemond of Taras builds the two citadels at the ruins of the Byzantine towers and digs the moat that started from St Nicholas’ church (this moat was preserved until 1913). New fortifications were made by the subsequent rulers, until it was seized by the Turks in 1430.

By 1788, when Ali Pasha seized power, the Frank rulers had let it crumble to ruins. Ali rebuilt the walls and built a second internal wall to protect his palace and his administration centre.

The 2000 metre walls surrounded a 10 acre area which included: the outlying area, the NW citadel, Aslan Mosque, The NE citadel and the castle town.

With walls reaching 10 metres in width, its 250 cannons and the polygonal towers and the re-digging of the moat, he had rendered it impregnable.

SOURCE: <http://www.epirus.org/?p=38>

When the moat was filled and covered before the end of the 19th century and the local residents stopped emptying their sewage in it, then the water of the lake at the area of Kyra Frosyni became much cleaner. This is when women started washing their laundry at the lake there.

Jannis Papaioannou, civil engineer, www.giannena-e.gr

The Castle is a hallmark of the town.

Until 1913, access to the castle was possible only if the connection ladder was pulled down from the inside. This ladder connected the outside world with the castle because (contrary to today) the lake and the moat completely encircled the castle.

SOURCE: <http://ioannina.uoi.gr/sights/castle.html>

POINT 3: we move to the intersection of Caramanlis Street and Soutsos Street.

This is the place of the memorial monument of Ioannina Jews.

QUESTION: why do you think the memorial has been erected here, at this precise spot?

ANSWER: this is the Jewish Quarter of Ioannina and it was at the nearby lake front that the Nazis gathered the Jews on March 25, 1944 and led them to the death camps.

RELEVANT MATERIAL:

ΙΣΡΑΗΛΙΤΙΚΗ ΚΟΙΝΟΤΗΤΑ ΙΩΑΝΝΙΝΩΝ ISRAELITE COMMUNITY OF IOANNINA

The capital of Epirus is also capital of Greek-speaking Romaniote Jews, the roots of which are lost in time getting up to the ancient times.

At the beginning of the 20th century Ioannina had a population of nearly 4000 Jews, while before the Holocaust the community still numbered 2000 members. In fact, Ioannina Jews were the nucleus of the Athens Jewish community, whose oldest synagogue is called “Ioannite”.

Historians Josef Nehama and Nikos Veis dated the first presence of Jews in Epirus in the years of Alexander the Great, who, according to tradition brought there Jews from Palestine. According to a second version, after the destruction of the second Temple in Jerusalem, the Romans took Jews as prisoners and transported them to Rome. When their ship was grounded near Parga, the shipwrecked Jews settled in Epirus. Historically, more possibly the Jewish community of Ioannina was created in the 8th century by Jews who migrated from Nicopolis of Epirus. Besides, this is when Ioannina gained some significance as an urban centre. Ever since, Jews have lived in Ioannina constantly, keeping their traditions, customs and values, and their religious practices.

Jews settled in the Castle, and also at present-day Josef Elijah St, which people of Ioannina called “The Great Rouga”, was in the heart of the Jewish Quarter. Kountourioti St and Leivadioti neighbourhood. Today several Jewish residences still stand and are monuments of the city’s architectural heritage, such as the two Levi residences, the Mordechai Rafael and Moses homes, and also many quaint lower class homes.

The Jews of Ioannina paid a heavy toll in the Holocaust. On March 1944 1850 people were “taken hostages” (as local Jews describe it today) to concentration camps, of which only 163, mainly very young men and women in their late teens returned.

The Jewish community also had leading cultural and spiritual figures. Among the most renowned are the select Rabbis and Torah scholars Samuel David and “Aham” Davos, and of course the great poet Josef Elijah. The Jewish schools which operated under the

SOURCE: APOSTOLOS PAPAIOANNOU, «THE JEWISH NEIBOURHOODS OF IOANNINA».

<https://egiannina.wordpress.com/>

POINT 8: we now move to Minos Matsas square. There is a work of art in his memory. Let’s observe the sculpture.

QUESTION: what does the sculpture represent?

ANSWER: a cypress

QUESTION: which and how many materials is it made of?

ΑΠΑΝΤΗΣΗ: Kostas Varotsos, the sculptor, said that it is made of glass and stone

QUESTION: what does it symbolize? What is its importance?

ANSWER PROVIDED BY THE ARTIST IN AN INTERVIEW:

“Two different materials that coexist in a harmonic shape and relationship. I would like this difference of the materials to be “befriended” in a single form, this of the cypress tree, thus giving a message connected to tolerance, a message of unity. The cypress is a tree that defines itself and its meaning. I like this form. I worked on it in Aigina for three months. I have made many works of art for public spaces, but this one is a historic and symbolic place, one of the most important sites of Greece.”

The ceremony of the donation of the sculpture to the City of Ioannina was incorporated in the celebrations for the 100 years since the liberation of Ioannina.

RELEVANT MATERIAL:



As from today, Wednesday, February 20 2013, the Castle square is named “Minos Matsas Square”. The President of the Greek Democracy was present in the ceremony of the name giving to honour the perceptive Ioannina Jew who discovered and supported personalities in Greek music, such as the rempetis Basil Tsitsanis, John Pappaioannou, Apostolos Kaldaras etc, connecting his name with the history of Rempetiko music of the 20th century, for ever.

His son said in his speech “He taught me honesty, love and friendship. He took decisions, many times at his expence, supporting and promoting with his foresight, people who justified him later because they created what we call today national urban folk music, our heritage.

ΠΗΓΗ: http://kis.gr/index.php?option=com_content&view=article&id=845:-g-g&catid=30:2009-04-30-08-27-26&Itemid=63

types of residence: the common people's house, the middle class one and the mansion. The Levi residence belongs to the third category. Typical features of Jewish mansions are: rectangular shape, compact design, the ground floor is elevated compared to the street level, a street front façade, a back yard, stone masonry, iron bars protecting the windows, balcony and iron bar frame.

SOURCE: <https://egiannina.wordpress.com>

POINT 5: We continue walking towards Countouriotou St. and stop at the intersection with Skoufa St. We observe the building at the corner.

QUESTION: this is a Jewish house too. What differences can you spot compared to the previous one?

ANSWER: it is smaller in size and the ground floor is not elevated from the street level. It is a middle class residence.

RELEVANT MATERIAL: middle class houses are outside the walls and share the same features as mansions, only their ground floor is used as shop or workshop and the second floor is residence of the family.

POINT 6: next we enter the castle via the main gate. We turn left at Justinian St. There is the synagogue there.

QUESTION: what does the synagogue site suggest?

ANSWER: that now we are at the centre of the Jewish quarter

POINT 7: we now move to Stratigopoulou St.

QUESTION: We stop in front of a common people's house with an overhanging upper floor. What are the differences between a middle class house and a common people's house?

ANSWER: the common people's house is Spartan and functional, built at a narrow and long lot. Its features are: the ground floor is the winter residence and the workshop, the upper floor is the summer residence, the yard is at the back of the house, the upper floor is typically overhanging, the ground floor has stone masonry, whereas the upper floor is made of wood.

guidance of Alliance, were famous.

Also the Jews excelled in the economy of the town with prime examples Davidjon Levi and Abraham Ganis who were businessmen of the beginning of the 20th century, where many modern Greek Jews businessmen come from. Also, many Ioannina Jews moved to the USA, where they became great businessmen and scientists. They founded a Synagogue in Manhattan, New York, which is still open for sermons as well as a very active club which still at times assists Ioannina Jews.

Last but not least, the Jews of Ioannina responded to their patriotic duty in all Greek wars. There were casualties both in Asia minor in 1922 and at the Albanian front against fascist Italy in 1940. Also Ioannina Jews who escaped Nazi persecution became guerrillas.

The Israelite Community of Ioannina was reinstated after World War II, consisting now of very few members. Due to some fortunate events the Old Castle Synagogue Cal Cadosh Giasan, or else Great Synagogue, was not blown up by the Nazis. This Synagogue, which was built in 1826, is the largest and most beautiful monument of Greek Jews. Due to the lack of a Rabbi, sermons are held only in important celebrations. The community also has in its possession two blocks of flats built in the lot of the New Synagogue and the Boys' School of Alliance, which were both destroyed by the Nazis. There live the majority of the community members today. Also the community has a private Jewish Cemetery.

SOURCE:

http://www.kis.gr/index.php?option=com_content&view=category&layout=blog&id=31&Itemid=62

POINT 4: we cross Soutsou St., then turn left on Evangelidou St. and then left again on Kountouriotou St. We stop by Street number 28.

QUESTION: The building that we now see, which was originally a residence, belonged to a Jewish family. What do you think was the financial state of the family? We urge the students to observe the dimensions of the building.

ANSWER: this is the family residence of the Ioannina Jew Davitson Levi, a military doctor, whose family was aristocratic and well off.

RELEVANT MATERIAL: The Jews of Ioannina lived in the castle and around it. In the castle lived mostly low income Jews, whereas merchants and manufacturers (middle class) and the rich lived at the streets right outside the castle, close to the walls. So, there are three